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THE  
CHRISTIAN FREEMAN.

VOL. IV.]

NOVEMBER, 1835.

[No. 37.]

PRESBYTERIAN CATECHISM.—REVIEW.

*A Catechism on the Government and Discipline of the Presbyterian Church.* Belfast: Henry Greer.

WE hail this publication with sincere pleasure. We had long wished for a short and condensed summary of the principles of church government and discipline deduced from the Scriptures. Often had we thoughts of drawing up such a summary for the CHRISTIAN FREEMAN, and we still intend to carry our purpose into effect. The little work before us fully meets our wishes. Circumstances, well known to the public, had rendered such a publication much needed; and the one now under review is not only highly seasonable, but does ample justice to the subject. The compilers of this Catechism understand well the topics which they handle; and the reader will find the substance of large, scarce, and expensive books compressed, methodically and luminously, within the compass of sixteen pages, and to be had for the small price of one penny. It is truly gratifying to us to find the principles of the Headship of Christ alone in his Church, the official equality of ministers, purity of church communion, the right of church members to choose their pastors, and that strictness of discipline which the church should exercise with regard to both error in doctrine and immorality in practice, so clearly expounded and so convincingly established. It delights us that these principles are growing in popular favour, and are rising to the ascendant. For these principles, we of the Secession have long contended, in the face of hostility and reproach, under the banner of our Westminster Standards.

The theological champions of our Established Church will doubtless have their attention directed to the arguments by which this Catechism assails its Episcopacy, and various other matters connected with it. The best way to treat a mean, insignificant, or insolent publication, is to leave it to its death, in dignified or contemptuous silence. It vents its weak venom, foams out its idiot folly or its pigmy rage, and it awakens no feeling but that of derision or disgust. But the present is not a publication of this stamp. It is of too high an order, both in matter and manner—both in argument and spirit—to allow opponents themselves to think it right or safe, if answer it they can, to retire into their dignity and treat it with studious silence. Such silence is “expressive silence;” and leaves the conviction of conscious weakness. As no Christian is without his infirmities, there is none of our churches without its rubbish. Discussion, in a proper spirit, we should not dread, but welcome. The reformer, indeed, generally meets with resentment and persecution; but when our evils are pointed out in a Christian manner, why should we feel irritated or offended? Instead of giving way to resentment or pride, or adhering obstinately, out of false shame, to what is seen to be amiss, thankfully and gladly, though it may be silently, should we set about amendment. But while each party is forward to commend reformation with regard to others, we are all apt to feel peculiarly touchy and testy when the probe comes home to ourselves.

Brevity and cheapness seem to have been studiously kept in view in this publication, else it would doubtless have embraced additional particulars. Still, in a new edition, we would wish for a more specific statement of the distinctness and spirituality of the Church, and that Christ has established a government and discipline in his Church, distinct from, and not subordinate to, the civil government. This Catechism distinctly teaches that church members have the right of appointing their church officers; but we would wish that in another edition it should state that none but church members have that right, and that, too, without respect to any money make-weight. While entering so minutely into objections with regard to the Church of Rome, the Church of England, and the Independent system, would it not be well, also, to condemn the patronage and the Erastianism of the Scotch Church? A section, too, might be advantageously added on the duties of church officers and church members. We are reviewing, and we are only labouring in our vocation, when we show that we are not easily satisfied. We are highly pleased with the manner in which the Catechism



concludes, by pointing out the practical advantages of the Presbyterian system; and certainly one of the most effectual ways of commending it to other churches, is to keep the machinery at work with the energy, piety, and charity of apostolic times.

To recommend this Catechism farther to public confidence, we need only mention that it is drawn up, we understand, by our respected friends, the Rev. John Barnett, of Moneymore, and the Rev. Mr. Denham, of Brigh.

We present our readers with the following:—

#### GOVERNMENT OF THE CHURCH.

*“Is the Greek word translated Church in the Scriptures confined to these two meanings?”*

No. It is used in various senses. It signifies—

1. Any general assembly or congregation of people. Ps. xxvi. 5, 12, Septuagint version. Acts xix. 32.
2. An assembled council, either of civil judges, Acts xix. 39, or of ecclesiastical rulers, Matt. xviii. 17. The Church consists of rulers and ruled, Heb. xiii. 17. And according to the order of all well-regulated societies, complaints are laid before the rulers. It was so in the synagogues of the Jewish Church; and, therefore, as spoken by our Lord, and understood by his disciples, the word *church* in this verse will mean the rulers.
3. Any particular congregation of Christians, Acts xiv. 23; 1 Cor. xvi. 19; Col. iv. 15.
4. Several congregations or churches considered as one body, under the same general judicature. 1 Cor. i. 2, compared with xiv. 34, and Acts xviii. 10, 11; and Acts viii. 1, 3, and xv. 4, compared with xxi. 20. ‘How many myriads’ (muriades), &c. A myriad is ten thousand. Many myriads must have made many congregations in Jerusalem—all called the *Church*, under the jurisdiction of the apostles and elders—xv. 6, and xvi. 4.

*Has the Christian Church, as a visible society, a form of government peculiar to itself?*

Yes. It is a kingdom having laws enjoined by Christ, and its members consist of the rulers and the ruled. John xviii. 36, 37; Heb. xiii. 7, 17, 24.

*Where do we find the ordinances and laws by which it is governed?*

In the word of God alone. Isa. viii. 20; Rev. xxii. 18, 19; 2 Tim. iii. 16.

*What is the form of Church government which is founded on, and agreeable to, the word of God?*

That which is called the *Presbyterian* form. It is so called from the word *Presbyter*, signifying *Elder*, which is the usual Scriptural name for the rulers of the Church.

*What are the general and fundamental principles of this form of church government?*

The Supreme Headship of Jesus Christ, the official equality of its ministers, the office of ruling elder, the election of its officers by

church members, and the ministerial and subordinate authority of its judicatories or church courts.

*What is meant by the Supreme Headship of Christ?*

That He, and He alone, is the King and Head of the Church, and that no other person or persons have any authority to prescribe laws and appoint institutions of worship, or to decree rites and ceremonies, or institute offices in the Church.

*Are not bishops an order of ministers distinct from, and superior to, presbyters or elders?*

They are not. Bishop is only another name for the presbyter or elder.

*How does this appear?*

1. Bishops are not designated by any *distinguishing* or *peculiar* title, nor addressed by the apostles as discharging any *distinct* duties.

2. The word bishop signifies an *overseer*, and expresses one duty of an elder, having the oversight of the church. 1 Pet. v. 1, 2; Acts xx. 17, compared with 28, for overseers read *bishops*, as the original is so translated elsewhere. For *bishop* read *overseer*, as in Phil. i. 1, and 1 Tim. iii. 1, 2; and Tit. i. 7.

3. All elders are bishops or overseers. Acts xx. 17, 28; Tit. i. 5, 7; 1 Pet. v. 1, 2.

4. Ruling is a less honourable and less important work than teaching; and therefore a bishop as ruler cannot be superior to the pastor or teacher. 1 Tim. v. 17; 1 Cor. i. 17; Eph. iii. 8; 1 Cor. xii. 28.

5. All pastors derive their office and authority from Christ by the *same commission*, and in the *same words*; and, therefore, *equal official authority* appertains to all. Matt. xxviii. 19; Mark xvi. 15.

6. Since, then, bishop and presbyter are *convertible* titles, and the *same general* character, duties, and powers are ascribed in Scripture to the presbyter and to the bishop, it evidently follows that they are not two distinct orders, but are one and the same church officer—the presbyter being the only scriptural bishop.

*What sort of officers were Timothy and Titus?*

They were not fixed and ordinary officers, but itinerant and extraordinary. 2 Tim. iv. 5, 10; Tit. iii. 12, and i. 5; 2 Cor. vii. 6, 7, and viii. 6, 16, 23; 2 Cor. ii. 13, and xii. 18; Gal. ii. 1.

*Does the word angel, as used in reference to the seven churches of Asia in the Revelations, designate an officer superior to the presbyter?*

The word signifies merely a messenger, and may be applied to any servant of God that bears a message from him. It may as well be taken to designate the moderator of the presbytery as the organ of communication, or it may signify the pastors of the Church in a collective capacity, as it includes in it many of the ministers. Rev. ii. 8, 10: "Some of you, that ye," &c., and 13, "among you."

#### DISCIPLINE OF THE CHURCH.

*What do the Scriptures teach respecting the character of a Christian Church?*

That it is a society of persons separated from the rest of mankind. John xvii. 6. 14; Acts xix. 9. Professing to believe in Christ, to be sanctified by his Spirit, Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 2, 4; and to observe his ordinances, 1 Cor. xi. 2; Matt. xxviii. 20; Acts ii. 42.



*By what means is this character to be preserved?*

By the faithful exercise of a Scriptural discipline. 1 Cor. v. 7.

*Who are authorized to exercise church discipline?*

The rulers of the church assembled in session, presbytery or synod. Matt. xviii. 17, 18; Acts xiv. 23; xx. 17, 28; 1 Cor. xii. 28; Eph. iv. 11, 13; Heb. xiii. 17; Acts xv. 2.

*What should be the conduct of a church court in exercising discipline?*

It should be *orderly*, 1 Cor. xiv. 40; 1 Tim. v. 19: *meek*, 2 Tim. ii. 24, 25; Gal. vi. 1; Phil. iv. 5: *solemn*, 1 Pet. iv. first clause of verse 11: *impartial*, Deut. xvi. 18, 19; 1 Tim. v. 21.

*In admitting to membership in the church, are the rulers bound to receive those only who are really saints?*

That any man is *really* a saint can be known only to God. It would, therefore, be absurd to make what *must be a secret to men* the ground of their forming a judgment, Deut. xxix. 29. Our Lord and his apostles have taught us, that *the secret state* of the soul is not to be the subject of our judgment, when persons apply for membership in the visible church. Christ admitted Judas, an infidel and traitor, to his fellowship, and sent him forth as a preacher, and perhaps to partake of his supper (Luke xxii. 19, 20, 21), and did not cut him off till he had proved his hypocrisy by an *overt act*. So did inspired apostles to Simon Magus. Acts viii. 13, 23; see, also, Matt xxv. 1, 2.

*What, then, entitles an individual to the communion of the Church?*

His giving a credible profession of faith in Christ, and obedience to Him. Matt. xxviii. 10, 20; Acts viii. 37; xvi. 31, 33; 1 Pet. iii. 15. But the infants of church members are also to be regarded as members, and as having a title to baptism. Gen. xvii. 4, 7, 12, compared with Gal. iii. 9; Acts ii. 38, 39; Matt. xix. 14; 1 Cor. vii. 14; Acts xvi. 15; 1 Cor. i. 16.

*When is a person to be regarded as making a credible profession?*

That man is to be viewed as making a credible profession of religion, who discovers an acquaintance with the leading doctrines of the Gospel, who declares himself a believer in these doctrines, who professes that his heart has been renewed by the Spirit of God, and who maintains a conduct and conversation becoming the Gospel. Matt. xvi. 15, 16; Acts ii. 38, 41; viii. 37; Rom. x. 10; Acts xvi. 33; xxvi. 20; Luke iii. 7, 8.

*For what offences are members liable to trial and church censure?*

It would be wrong to subject a member to church censure, or even trial, for every misdemeanour; but they are to be so subjected for—  
1. Errors in Doctrine, Amos iii. 3; Phil. i. 27; Rom. xvi. 17; Tit. iii. 10; 2 John i. 10; Rev. ii. 15; Tit. i. 10, 13; 1 Tim. i. 19, 20; vi. 3, 5. 2. Immorality in practice, Rev. ii. 14, 20; 1 Cor. v. 1—11; Eph. v. 1—11; 2 Cor. vi. 14. 3. Despising the authority, or order, or ordinances of the church, 1 Thess. iv. 8; Matt. xviii. 17; 1 Cor. xi. 2; 2 Thess. iii. 6, 7, 14; 2 Chron. xxiii. 19. 4. And for neglecting the public, domestic, or secret duties of religion, Heb. x. 25; Jer. x. 25; Matt. vi. 6.

*What injury may arise to the people of God from the neglect of discipline in the church?*

When the church is not kept pure, godly persons will be deterred

from joining it; and those in the church, who are or may become pious, will be obliged to separate from it. 1 Cor. v. 11; 2 Cor. vi. 17; Eph. v. 11; Rev. xviii. 4; 1 Cor. x. 20, 21.

*Is injury done to the sinner by such neglect?*

Yes. By it he will be confirmed in his carelessness, self-deception, and sin, Isaiah xxx. 9, 10; Jer. viii. 10, 11; Ezek. xiii. 10, 11. 15. 22; and as the last means appointed by Christ to lead him to repentance is neglected, he is in great danger of finally perishing, 1 Cor. v. 5.

*Is injury done to the church by this neglect?*

Yes. By this countenancing of sin, the church of Christ is made to appear as unholy as the kingdom of Satan, Jer. vii. 10, 11. 14, 15; Ezek. xxiii. 39; Rev. iii. 1, 2; 1 Cor. xi. 22. Sacred ordinances are prostituted, the Head of the church is dishonoured, 2 Sam. xii. 14; Ezek. xxii. 26; xxxvi. 20; Rom. ii. 23, 24. The Holy Spirit is grieved, and provoked to withdraw, Rev. ii. 5; Eph. iv. 30; Gen. vi. 3. And the wrath of God brought on the church, Psalm lxxxii. 11, 12; Joshua xxii. 18. 20; 1 Chron. xv. 12, 13; 2 Chron. xxx. 18. 20; 1 Cor. xi. 30; Rev. xviii. 4; ii. 5. 16.

*May not a church so far apostatize, by the neglect of discipline, as to cease to be a church of Christ, and become a synagogue of Satan?*

Yes; this has sometimes happened. Rev. ii. 9; iii. 9. 16; xviii. 2. 4.

*What benefits may arise to the offender from the exercise of discipline?*

By this he sees sin to be evil and shameful; and if he receive the censure in a proper spirit, it has a powerful tendency to humble, reclaim, and edify him. 1 Cor. v. 4, 5; 2 Cor. ii. 7; 2 Thess. iii. 14; 2 Cor. x. 8; xiii. 10.

*What benefits arise to the church from the faithful exercise of discipline?*

Hereby sinners are discouraged from hypocritically joining the church, and the leaven which might infect the whole lump is purged out, 1 Cor. v. 6, 7. The number of her true converts increased, Acts xvi. 4, 5; v. 11. 14; ix. 31. Her holiness manifested, John ii. 16, 17. The honour of her Head vindicated, Ezek. xxxvi. 23; Phil. i. 11. And God's gracious presence and blessing secured, Matt. xxviii. 20; 2 Cor. vi. 14, 17, 18; Rev. iii. 10.

#### OBJECTIONS TO OTHER CHURCHES.

*What are some of those errors in the church of Rome against which the Reformed churches protest?*

They protest, amongst many other things, against the doctrine of the pope's supremacy, Matt. xxiii. 8. 11; xxviii. 19; 1 Cor. i. 12, 13; iii. 4. 7; Rev. xxi. 10. 14; Eph. ii. 19, 20. They protest against the doctrine of the infallibility of the church, Acts xvii. 11; 1 Cor. ii. 5; 2 Cor. i. 24—Against the doctrine of transubstantiation, and the sacrifice of the mass, Acts i. 19; iii. 20, 21; Heb. ix. 24—28; x. 12—14—Against the doctrine that the good works of the saints are meritorious in the sight of God, Isaiah lxiv. 6; Eph. ii. 8, 9; Rom. iii. 20—24; Gal. ii. 16; iii. 10, 11; Phil. iii. 8, 9—Against the doctrine of purgatory, and that prayers ought to be offered for the dead, Luke xvi. 22, 23; xxiii. 43; Acts vii. 59; 2 Cor. v. 8; 1 John i. 7; Rev. xiv. 13—Against the doctrine that saints, images, and relics ought to be worshipped, Exod. xx. 4, 5; Matt. iv. 10; Rev.



xix. 10; xxii. 8, 9—Against the doctrine that the Scriptures ought not to be read by the laity, Deut. xxxix. 1; Matt. xxii. 29; John v. 39; Rom. iii. 1; Col. iv. 16; iii. 16; 1 Thess. v. 27; 2 Peter i. 19—Against the doctrine that celibacy, and abstinence from certain kinds of meats, are connected with exalted piety, and superior sanctity of character, Lev. xxi. 13; 1 Cor. vii. 2, 28, 36; 1 Tim. iv. 3; iii. 2; v. 14; Heb. xiii. 4; Matt. xv. 17, 20; 1 Cor. viii. 8; x. 23, 25, 27. The Presbyterian Reformed churches bear their testimony against these and many other errors of the church of Rome, as being anti-Christian and destructive to the souls of men.

*In what light do Presbyterians view the Protestant Established churches of England and Ireland?*

They regard them as churches of Christ; but, at the same time, so anti-Scriptural in their constitution and administration, as to oblige them to maintain a separate communion.

*What is there in the constitution and administration of these churches to which Presbyterians object?*

1. They object to the power and authority, in spiritual matters, which these churches declare to be vested in the supreme magistrate, whether male or female.—See Act 26 of HENRY VIII., chap i.; by which it is enacted, “That the king hath full power and authority to hear and determine all manner of causes ecclesiastical, and reform and correct all vice, sins, errors, heresies whatsoever.” And see, also, the 34th article, in which it is asserted, that “whosoever doth openly break the traditions and ceremonies of the church, hurteth the authority of the magistrate.” John viii. 26; Matt. xv. 9, 20, 25; xxiii. 9, 10; 1 Cor. i. 24; Eph. i. 22; Psalm ii. 6.

2. They object to these churches, that, according to their constitution, the parliament of the nation, consisting of Episcopalians, Presbyterians, Independents, Quakers, Papists, and Infidels, have the power of determining how many prelates and pastors they shall have; as exemplified in a late act of the legislature, in diminishing to a great extent the number of their bishops in Ireland.

3. They object to these churches, that, in consequence of this control and authority which they concede to the civil government in religious things, they are rendered incapable of reforming, purifying, or extending themselves, or correcting any errors or abuses in their system.

4. Holding, as Presbyterians do, that Christ has ordained in his word all the institutions which his infinite wisdom judged necessary for the edification of his spiritual body, and has taught the best possible manner in which they are to be administered and observed, they object to the power claimed by these churches to decree rites and ceremonies in the worship of God (see article 20), and to alter the mode in which he has appointed his own institutions to be observed. Prov. xxx. 6; Rev. xxii. 18; Matt. xxviii. 19; 1 Cor. xi. 12.

5. They object to such ceremonies as the following, which these churches have decreed, and which have no warrant in Scripture:—The numerous festivals appointed and observed by these churches—sponsors in baptism—the absurd practice of making vows in the name of the child, and the sinful practice of taking on them obligations which are not intended to be fulfilled, and which parents alone can fulfil—using the sign of the cross in baptism—confirmation by a pre-

late—bowing at the name JESUS—kneeling at the Lord's Supper—the private administration of the Lord's Supper—the consecration of churches, burying grounds, and the sacramental elements—the superstitious use made of the bread and wine remaining after the communion—and the absolution of the sick. Col. ii. 20—23; Gal. v. 1.

*As some of these ceremonies appear unimportant in themselves, why is the observance of them a ground of serious objection?*

Because such observance encourages superstition and will-worship, is opposed to the sufficiency of the Scriptures as the only rule of faith and practice, and upholds the unscriptural and pernicious principle, that men may innocently and profitably add to the institutions of Christ and the terms of communion in his church. Deut. iv. 2.

6. They object to "The Book of Common Prayer," considering that the use of it tends to prevent the exercise of spiritual gifts, and induce formality and deadness in devotion; and that in its general form and construction, it is imperfect and erroneous, containing useless repetitions, unsuitable petitions, lessons from the Apocrypha, a confused and irregular arrangement of the prayers, and bears so general a resemblance to the Mass-book, from which many of its prayers are taken.

7. They object to the exercise of church government and the power of ordination being vested exclusively in the unscriptural order of prelates. Mark x. 42, 44; Acts xiii. 1—5; xv. 6—29; xvi. 4; xx. 17, 28; Heb. xiii. 7, 17; 1 Tim. iv. 14; 1 Peter v. 3.

8. They object to the numerous unscriptural offices in those churches—as of archbishop, diocesan bishop, archdeacon, dean, prebendary, canon, vicar, commissary, chancellor, surrogate, and proctor—offices never appointed by Christ, and first created by the Pope of Rome.

9. They object to the doctrine that by water baptism an infant is regenerated, made a member of Christ, and the child of God. John i. 13; James i. 18; 1 John v. 4, 18; iii. 9.

10. They object to the extreme laxity of these churches in reference to the characters whom they admit to their communion and privileges; and to the circumstance, that any of her godly ministers attempting to exercise a Scriptural discipline, are exposed to legal prosecution and civil penalties.

11. They object to the power of inflicting and removing ecclesiastical censures being vested in, and exercised by, laymen, in what are termed bishop's courts. John xviii. 36; Matt. xviii. 17, 18; 1 Cor. v. 4, 5, 7, 12, 13; 1 Cor. xii. 28; Titus iii. 10; 1 Tim. v. 20; 2 Thessalonians iii. 4, 6, 14.

12. They object to the depriving the members of the church of the right of choosing their own pastors; and to presentation to churches by patrons of all descriptions of character and opinion. Acts i. 15, 23, 26; vi. 5.

**LUTHER.**



## CHRISTIANITY IN THE EAST.

*Speech of J. S. Buckingham, Esq., M. P., at a meeting of the Bible Society, Whitby.*

EGYPT.—The first of the Eastern countries which it was my lot to visit, as a traveller, was Egypt, and it was, of course, impossible for me to tread the banks of the Nile, from among the bulrushes of which Moses was taken up by the daughter of Pharaoh—to traverse the land of Goshen, or cross the Red Sea by the Desert of Wandering—to behold the stupendous monuments, in the erection of which, it is at least probable that the enslaved and captive Israelites were employed—and not feel an additional interest in every thing connected with its Scriptural history; or to be indifferent to the state and condition of the people, among whom those Scriptures were still held in esteem. The government of that country, as you are aware, is in the hands of Mahomedans, by whom Christianity is rejected, and its professors subjected to disabilities and oppressions. Accordingly, the circulation of the Scriptures is extremely limited in Egypt. Nevertheless, inasmuch as there are still a number of professing Christians of the several sects denominated as Greeks, Armenians, Copts, Nestorians, Marmonites, &c., having religious establishments and places of worship in Egypt, the introduction of the Scriptures might not be a work of difficulty, and from them it might more readily pass into the hands of those who would otherwise be inaccessible; while, in consequence of the degraded condition of the Christians themselves, it may be said that the Scriptures, if presented in a language in which they could be familiarly read, would be likely to effect as great a change among them as among those who profess not their faith; for scarcely any thing can be conceived more remote from the simple purity of Christianity, than the rites, ceremonies, and dogmas, designated by that name in the East.

PALESTINE AND MESOPOTAMIA.—The countries that I next visited, and which may well be associated together on this occasion as one, namely, Palestine and Mesopotamia, possessed a still stronger Scriptural interest than even Egypt; for, while gazing on the walls and towers of Jerusalem—crossing the brook Kedron by the pool of Siloam—treading the Mount of Olives, and entering Bethany, and Bethpage, Bethlehem and Nathareth—who could be indifferent to the sacred volume that recorded all the events of which these spots were the witnesses?

If I bathed myself in the waters of the Jordan, or lingered on the shores of the Red Sea. If I hung with delight on the glorious prospects from Lebanon, or reposed among the bowers of Damascus—in short, whatever path my footsteps traced, whether it led me through the ruins of Tyre and Sidon, or the fields and vallies of remoter solitudes, every rock and every eminence, every brook and every rivulet, had its own especial history, and roused up a thousand Scriptural associations. Yet here, too, as in Egypt, the government is in the hands of the Mahomedans; and though there are not wanting professing Christians in considerable number and variety, both as residents and as pilgrims; yet the Scriptures are so little known and understood among them, and so little vigilance is exercised by those whose duty it is to be always active in the cause, that they correspond exactly with the description given by the prophet, when he speaks of the “shepherds that sleep” while the fold is in danger, and the “watchman who slumbers” while the citadel is invaded.

In Mesopotamia, the darkness is even greater still. At Ur of the Chaldees, the birth-place of Abraham, and over all the country beyond the great river Euphrates, Christianity is still less and less to be found, even in name, and still more remote from original purity in character; so much so, that there is a sect, who consider themselves to be in some degree Christians, as they profess to follow a Gospel of St. John; but their claim to that appellation may be judged from the fact of their actually paying divine honours to Satan, and quoting a passage of their Gospel in their defence. The awful ruins of Nineveh and Babylon, stand upon the banks of their respective streams, the Tigris and the Euphrates, in all the silent gloom of utter desolation: and traversing their vast remains with the Scriptural descriptions of their grandeur fresh in my recollection, it was impossible not to feel all the sadness which characterized the captive Israelites of old, when, instead of singing the songs of Zion, as in happier days, they hung their harps upon the willows, and sat themselves down by the waters of Babylon and wept.

PERSIA.—In passing from thence into Persia, there was not much improvement, although there a ray of hope had begun to illumine the general darkness. In every part of that country, the European character is so highly respected, that almost any measure coming from Europeans, and Englishmen especially, would be sure to meet with less resistance than in any other part of the Mahomedan world. While Persia is,



therefore, quite as destitute as all other countries of Asia, in a moral and religious sense, it appears to me that it offers a less obstructed channel for the introduction of a great change in this particular respect, than any other of the surrounding states. I may add to this general assertion, a fact which came under my own personal observation, and which tends to show what might be done in Persia by judicious men and measures. The Rev. Henry Martyn, whose name must be familiar to most of you, and whose character stands high wherever his name is known, was in Persia just previous to the period of my passing through that country; and at Shiraz I met with several mollahs, or teachers of the Mahomedan faith, from whom I learnt that Mr. Martyn's life and conversation had produced the most surprising effect, in softening the usual hostility between Mahomedans and Christians; that the most learned Muftis had conversed freely with him, on points of faith and doctrine, and that they had come to the conclusion, that there were not such insuperable barriers between them, as they had at first conceived. Such a step as this is most important, because from the moment those who are in error can be brought to listen patiently to the truth, hopes may be entertained of its final triumph; for, as Milton has beautifully observed, "though all the winds of doctrine were let loose upon the earth, so truth be among them; we need not fear. Let her and falsehood grapple: who ever knew her to be put to the worst in a free and open encounter?"

INDIA.—The other abominable rite of which I shall now speak (for I confine myself to the two prominent ones, although there are a hundred that might be detailed,) is the pilgrimage to Juggernaut. This is the name of an old idol which is worshipped at a place called Pooree, on the sea coast of Orissa, between Madras and Bengal, and to whose shrine pilgrimages are made from different parts of India. The lives annually sacrificed to this monstrous idol surpass all credibility; but it may be sufficient to say that the approach to the temple is indicated, for fifty miles on all sides round, by the mangled and decayed carcasses of those who have perished as his victims. Will it be believed that the East India Company make these horrid and revolting rites a source of pecuniary profit to themselves? Nay, more—they receive all the immense revenues arising from fees and tribute paid to the idol, themselves defraying the costs of his maintenance, providing him with meat and drink and clothing, and keeping up an establishment of courtezans, for the service of the priests! There is, besides, a body of pilgrim-hunters, under the name of Pundas and Purbarees,

whose especial business it is to go abroad, all over the country, and traverse it in every direction, in search of pilgrims, for the purpose of bringing them in companies to Juggernaut. These pilgrim-hunters are actually paid at a fixed rate per head, for every fresh victim they can bring! They accordingly extend their excursions for hundreds of miles from the bloody and revolting scene; and wherever they find a man who has a sufficient sum of money in his possession, the hard earnings, perhaps, of years of industry and frugality, they seize on him as their victim, persuade him to leave his wife and family, and go on pilgrimage to Juggernaut. He quits his home, with the promise, perhaps, of a speedy return; but, alas! the hour of his re-crossing the threshold of his cottage never arrives. He is led, by these delusive guides, to the idol and his car. In the expense of his journey, in fees, and in the premium, or head-money, every farthing will be exhausted; he enters the temple, joins in the horrid din of its filthy and brutal uproar, comes out of it naked and pennyless, and before three days are passed over his head, perishes for want, in the very precincts of the temple, where thousands are annually expended in the grossest sensualities; and the whole plain, for fifty miles round, in every direction, is literally whitened with the bones of the victims thus offered up as sacrifices to this most monstrous of all superstitions.

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### MY MOTHER.

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My mother has been for many years among the glorified in heaven. Her look, her manner, her tones of voice are all embalmed in my memory. The most distinct impression of these ever made, and the one which is still the most vivid in my eye, was implanted when I was quite a small boy. I cannot readily tell how old I was—perhaps six or seven. The circumstances are fresh in my recollection as if they had occurred yesterday. It was a cool evening in autumn—the fire burned very briskly on the old kitchen hearth. My mother sat in the corner of the fire-place at the right, and just upon her left hand I had seated myself upon the large stone hearth in front of the fire, with my hammer, amusing myself in bending a piece of wire for carrying on my childish sports—I was exceedingly animated at my work—after watching her for some time, she dropped her knitting in her lap, and in a mellow, subdued tone, such as mothers only can use, she said, “My son, I wish I could see you as much engaged in serving Jesus Christ, as you are at



your play." She said not another word. But it went directly to my heart—I turned round, wiped a tear from my eye, and resumed my task. My wicked heart had even then pride enough to prompt a wish to conceal my tears, yet the arrow remained in my bosom, and though many a long year passed away before I began in reality to serve Jesus Christ, the scene upon the kitchen hearth was never driven from my mind. In all the folly of childhood, and wildness of youth, it returned at intervals to haunt my soul. It was just about one full year after my mother had gone home to glory, that I first gave myself to the hand of Jesus. O, I would have given all this world, had it been mine, could I at that moment have taken the wings of a dove and flown away, where I could mingle, for an hour, with her happy spirit, that I might recall to her recollection the scene passed on the old kitchen hearth. I seldom think of her except in connexion with that scene. The fixedness of her large blue eyes, her look, her mellow and subduing tones, her very gesture as she dropped her knitting upon her lap—are all present to my eye. It is no picture of the imagination. After the lapse of more than a quarter of a century I love to drop a tear as I think of that hour.

Should this simple story meet the eye of any mother, I would say to her, remember how indelible are the impressions which a single word from your lips may make in the bosom of your little child. And though you may know it not, till the judgment day reveal it, still the seed sown may bring forth its precious fruit long after you have slept in the dust.

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## TALKING WITH GOD.

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THERE lived in the town of ———, a man who had a large family of children. He was poor, and unable to keep them at home. It was the favoured lot of a little girl, about eight years of age, to fall into a family, where daily prayers were offered up to Almighty God. Prayer was new to her. At home she never heard a prayer. Astonishment seized her when she saw her master, night and morning, talking as she termed it, with something she could not see. An anxiety swelled in her bosom to know who it could be. Unwilling to ask any of the family, yet solicitous to know, she obtained leave to go home. She had hardly reached the lonely cottage, before she asked her mother, who it was that her

master talked with in the corner of the room, night and morning. She told her she did not know. She asked her father, who answered in a thoughtless manner, "The devil, I suppose." The little inquisitive child returned uninformed, to her master, where she witnessed the same as before. Not many days had elapsed, when she summoned fortitude to put the question. One morning, after her master had been talking with the unknown being, she stepped up before him, and said, "Sir, who have you been talking with this morning?" The question was so unexpected, and from such a source, that at first he felt unable to answer her, and was unusually impressed with the importance of the duty of prayer, and the weight of obligation resting upon him to approach God aright. But, after recollecting himself a little, he said, and that with reverence, I have been trying to talk with God. God! said she, with astonishment, where is he? where does he live? Many questions of a similar nature she put with much interest and feeling, to which her master gave her such answers as were calculated to awaken the liveliest feelings of her mind in regard to Jehovah. After she had learned all her little mind could contain of divine things, she desired to go home to see her parents, with an earnestness that could not be resisted. Go she must;—leave was granted, she went home to her father's cottage, with her little bosom beating with a high tone of pious feeling in view of the importance of prayer. She went to her father, and said to him, father, pray. She urged with warmth a compliance, but he utterly refused. She then went to her mother, and asked her to pray, but with no better success. She could not endure any longer, her feelings must vent themselves in words. She said, let us pray. She knelt down and prayed, and it appears to me that Scripture was fulfilled, "The effectual fervent prayer of the righteous availeth much." In answer to her prayer, both of her parents were brought under deep conviction, which terminated, as my informant said, in hopeful conversion to God.

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## THE DUKE OF BRUNSWICK'S FIFTIETH REASON.

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A CERTAIN Duke of Brunswick, having been a Protestant and become a Roman Catholic, thought it necessary to apologize to the world for his change of religion. It needed an



apology. So he wrote down *fifty reasons* to justify the course he had pursued, and had them printed in a little book, which is entitled "Fifty reasons why the Roman Catholic religion ought to be preferred to all others."

Fifty reasons! The Duke must have been conscious, I suppose, that his reasons were *weak*, otherwise he would have been satisfied with a less number than fifty. Why does a man want fifty reasons for a thing, when *one* good reason is sufficient? *I* have one general reason for not being a Catholic, and I consider that enough. It is *that the Catholic religion is not the religion of the Bible*. It is not the religion which Matthew, Mark, Luke, John, Paul, and *Peter* wrote about, as any one may see who will compare the Scriptures with the Council of Trent. The Duke feeling that he had not one *good* reason for turning Catholic, gives us fifty *poor* ones; thinking to make up for the weakness of his reasons by the number of them; and calculating that fifty poor reasons would certainly be equivalent to one good one.

Fifty reasons! What do you think the sapient Duke's *fiftieth* reason was—his closing, crowning reason—that with which he capped the climax—the reason which having brought out, he *rested* from very exhaustion, consequent on the amazing effort of mind by which it was excogitated?

Reader, before I tell you what his fiftieth reason was, I must put you on your guard. I must prepare your mind for it, lest the sudden suggestion of it should quite overcome you, and throw you into a state of syncope, if nothing worse. Pray, do get out of the way a little, stand aside, lest the weight of this reason should crush you at once—the fiftieth reason! I will give it to you in his own words. He says, "Besides that, the Catholics, to whom I spoke concerning my salvation, assured me that, if I were to be damned for embracing the Catholic faith, they were ready to answer for me *at the Day of Judgment*, and to take my damnation upon themselves: an assurance I could never extort from the ministers of any sect, in case I should live and die in their religion. From whence I inferred, the Roman Catholic faith was built on a better foundation than any of those sects that have divided from it." Prodigious!—and there he stops. I think it was time.

I do not know whether to make any comment on this reason or not. Sometimes comment is unnecessary, and even injurious. I wonder the Catholics are not ashamed of this reason. Indeed, I suspect the intelligent ones among them do blush for it; and wish the Duke had stopped at forty-nine.

But let us look at it a minute. It seems the Duke was won over by the generosity of the Catholics. They agreed that if he were to be damned for embracing their faith (they admit the possibility that he might be; whereas the Protestant ministers whom he consulted, were too well assured of the truth of their religion to allow of the supposition) they would take his place and be damned for him. Now I wonder the Duke had not reflected—(but there are stupid Dukes—this was a nobleman, but not one of nature's noblemen) that those very Catholics, who made him this generous offer, if their faith was false, would have to be damned for themselves! That which should leave him without a title to heaven, would equally leave them without one.—I wonder the Duke so readily believed that the substitution would be accepted. What if they were willing to suffer perdition in his place! The *Judge* might object to the arrangement.—What ignorance and stupidity it manifests to suppose that one may suffer in hell for another, just as one serves in the army for another! What an idea such persons must have of the nature of future punishment, to suppose that it is transferable! I should like to know how one man is to suffer *remorse* for another. And again, what an admirable exemplification of the spirit of Christianity, that one should consent on any condition to lie in hell for ever sinning, and blaspheming God! I am sincerely glad that no Protestant minister could be found to give his consent to an eternity of enmity against God. But the Catholics whom the Duke consulted—they loved the Lord so, that they were willing to sin against him forever and ever with ever-increasing malignity of opposition, for the sake of saving their noble proselyte! “FROM WHENCE I INFERRED, says the Duke, (but you have no *capitals* large enough for this conclusion) the Roman Catholic Faith was built on a better foundation than any of those sects that have divided from it!!” Admirable logician!!

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## ANCIENT JEWISH CUSTOMS.

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**WAILING AT FUNERALS.**—Among the ancient Irish it was a custom not only to make loud lamentations at funerals, but to employ professional mourners for that purpose. In many parts of Ireland that practise still exists. The same custom is found in India, Turkey, Persia and Arabia. Widows



and matrons are hired to weep and wail, and beat upon their breasts with loud lamentations. This was also practised among the ancient Jews. "Man," says the book of Ecclesiastes, "goeth to his long home, and the mourners go about the streets." And from Amos v. 6, it appears that this public mourning was a kind of art or profession among the Jews; "Wailing shall be in all streets; and they shall call such as are *skilful of lamentation to wailing*."

THE HORN.—Bruce, in his travels in Abyssinia, mentions that it was customary with the nobles to wear a horn as an ornament, on their foreheads, especially on days of public rejoicing. A horn, therefore, is the symbol of honour and dignity. In Eastern languages it has accordingly passed into the figurative expression of power and rank. It is so employed in the Scriptures; and the reference to this custom will explain that language of David, where he says to his enemies, "Lift not up your horn on high," Ps. lxxv. 5.; of himself, "My horn shalt thou exalt like the horn of a unicorn," Ps. xcii. 10.

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## LAST MEETING OF THE GENERAL ASSEMBLY OF THE AMERICAN PRESBYTERIAN CHURCH.

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THIS body met in Pittsburgh, on the 21st of May last, 1835. In the absence of the Moderator, Dr. Lindsley, the sermon at the opening was preached by Dr. Miller, of Princeton, from 2 Cor. iv. 7. It was agreed that Dr. Breman, being the last Moderator present having a commission to sit as a member, should constitute the Assembly. At the following sederunt, however, it was moved to re-consider this appointment. It was urged that Dr. M'Dowell, being the last Moderator present, though not a delegate, was, according to the constitution, entitled to preside. Against this it was argued, that, not being delegated, he was disqualified. The discussion terminated in a unanimous vote for re-consideration. The chair being rendered vacant by this decision, the question was put, Shall the nomination made in the morning be confirmed? This was decided in the negative by 113 to 74. Dr. M'Dowell was accordingly appointed to the chair. The Assembly then proceeded to choose a Moderator, when Dr. Phillips, of New-York, was elected.

On Monday, the 25th, a discussion took place respecting a certain practice alleged to have been adopted by students, who were said to have entered the Princeton Theological Seminary

for the purpose of propagating, among the students there, semi-Pelagian, Arminian, and other erroneous opinions, contrary to the standards. A Committee was appointed to inquire and report. On Tuesday, the Committee reported the following resolution, which was adopted by the Assembly. "That the General Assembly have undiminished confidence in the orthodoxy, firmness, and fidelity of the Professors, and that no additional regulations are necessary at this time, the Assembly being persuaded that all existing laws will be carried into effect."

On Tuesday, the memorial of the "PITTSBURGH CONVENTION," complaining of the dissemination of error by ministers of the Presbyterian Church, was brought forward. After a warm and protracted discussion, the memorial was committed to a special Committee, to consider and report. An account of the Pittsburgh Convention shall be given towards the close of this article.

On Wednesday, 27th, a motion was brought forward, to supersede the present Stated Clerk of Assembly, Dr. E. S. Ely, by electing a new Stated Clerk in his room. The object of this motion appears to have been to try the relative strength of two parties, which at present divide and shake the American General Assembly. Dr. Ely is what is called a "New School" man, or Hopkinsian, a leader in the Assembly, a conspicuous public character, a popular speaker, and the editor of a religious newspaper, called the "Philadelphian;" and being in the habit of animadverting freely on the leaders and proceedings of the opposite party, he has naturally become obnoxious to his opponents. The two conflicting parties are called New School and Old School. The Old School charge the other with a tendency to semi-Pelagian and semi-Arminian heresy, particularly in denying the imputation of Adam's first sin, and the imputation of Christ's righteousness; and in asserting the universality of the atonement, and man's ability to effect his own conversion. The New School deny that they are Arminians—they sign the Westminster Confession of Faith—they charge the Old School with a tendency to ultra-Calvinism—with a tendency to set aside the doctrine of man's voluntary agency and moral responsibility—with a tendency in their preaching towards an Antinomian non-enforcement of the obligation of duty, particularly the immediate duty of the sinner to repent and believe, thereby leaving the sinner at ease in his sins, quiescent and undisturbed in the passivity of a state of non-conversion and wrath. They charge them, also, with

coldness in their preaching, and with want of activity in missions and revivals. The leaders, and more intelligent men, on both sides do not, we suppose, push their speculations to that ultraism which, in the heat of conflict, they charge on each other. There is no saying, however, to what extravagancies the partizans of each side may push their speculations when heated up to a boiling zeal by the fire of controversy. The evil seems to us to have arisen from mixing metaphysical speculations with the doctrines of the Gospel, and then preaching and printing these speculations. To admit the doctrines declared in Scripture is at once faith and philosophy; but to determine the metaphysics of "how" these doctrines are so, is not the province either of faith or of the human intellect, and attempts to do so have ever corrupted the Gospel from the simplicity that is in Christ. Men are prone to extremes. That some of the high-fliers of the Old School may travel too far towards Antinomianism, and may not deal with sufficient urgency with sinners, may be readily conceived. This, however, is not Calvinism. The New School are not Arminians, for they hold election and perseverance. They would likely call themselves *moderate* Calvinists; but they depart to a great extent from the pure Calvinism of our Confession.

Dr. Ely, being Stated Clerk to the Assembly, it was urged against him, that multitudes, particularly of other denominations, and more especially the enemies of Presbyterianism, had been in the habit of identifying the General Assembly with Dr. Ely, and imputing to it his acts. Dr. Ely was a flaming "New School Man," and the Presbyterian body was therefore brought in for being New School. Dr. Ely, too, was accused of being a political divine. He had advocated union between church and state; and the Presbyterian body were therefore accused of seeking to be constituted an Established church. There is nothing so much detested by the Americans as an established church. Nothing, therefore, could expose the Presbyterian church so much to popular odium, or display such antipathy against it, as the imputation of seeking a union between church and state. The General Assembly, therefore, found it necessary some years ago to make a solemn official declaration of the whole body, against the falsehood of such an accusation. In the room of the Third section of the Twenty-third chapter of the Westminster Confession, the General Assembly have inserted a declaration, "That civil magistrates may not in the least interfere in matters of faith—they should give no preference to any one de-



nomination of Christians above the rest." The General Assembly, too, in their "Narrative of the state of religion" for 1834, alluding to the deputation which they had received from the Congregational Union of England, insert, in this official document, the following declaration of their judgment against the incorporation of church and state: "The English Dissenters from whom they come, like ourselves, are Protestants, not only against the papacy and prelacy, but against the union of church and state; and with them we sympathize and pray, while they struggle to obtain for themselves, and secure to others, that civil and religious liberty to which Christ has entitled all his people of every denomination, and which we deem the glory of his American Israël."

There is also another point with regard to the alleged ecclesiastical-offences of Dr. Ely. A minority in the Assembly of 1834 had delivered a protest in favour of strict Calvinistic doctrines, and had assembled a "Convention" in May, 1835, at Pittsburgh, in order to concert measures to forward their views, and to influence the public sentiment, and the proceedings of the General Assembly in their favour. This Convention was voluntary and self-constituted; and it was proposed that as a body they should observe the Lord's Supper at their meeting. This was an unusual proceeding; and would naturally be represented by their adversaries as a stroke of policy, rather than an expression of piety; and done, not with the view of spiritual good to the members, but to give the Convention a more imposing air, and cause it to make a deeper impression on the community. Accordingly, this proposition was assailed by Dr. Ely, in his *Philadelphian*, with great keenness. His remarks gave much offence to his opponents, and they were urged by several speakers at the General Assembly as heavy ground of accusation against him. We give the following extract from one of his articles, as it was read, and frequently alluded to, in the course of the debate:—

"Some have proposed that the Convention, as such, should, before dissolution, unite in celebrating the Lord's Supper. God forbid, that the memorial of the Saviour's atoning death should be thus profaned! It would be like fasting, with the pretence to smite with the fist of wickedness. It would be better for the Convention to adjourn from the Second Church in Pittsburgh to one of the deserted coal mines in one of the Monongehala hills, and there, in the dismal shades of night, by one dimly burning lamp, conclude the record of their meeting, to be concealed in the most obscure hole of their den for

ever. Such a Convention in this land of religious liberty, and intended to subjugate the Presbyterian Church to the party domination of a few, will prove a lasting shame to all who participated in it, and have not been deluded into the measure by unmerited confidence in their leaders."

I shall here insert part of a speech made by Dr. Junkin, as it contains the substance of what several speakers warmly urged for Dr. Ely's removal from the Clerkship, and verifies the particulars which I have been narrating:—

"It was well known that the Clerk, in the exercise of his rights as a free citizen, had attended the inauguration of General Jackson, and had rendered himself so conspicuous on that occasion, as to produce a general impression that he had connected himself too much with political life. Through all that region of the State where he, Dr. Junkin, resided, the Stated Clerk, Dr. Ely, was commonly identified with the Presbyterian Church as being its stated organ; and his, Dr. Ely's, *sentiments and declarations* had greatly encouraged the *popular notion* that that *body was desirous of a union between Church and State*. Dr. Junkin believed that one-third of the people of Pennsylvania regarded Dr. Ely as holding the same relation to the Presbyterian Church, as the Pope did to the Romish Church. They considered him as having some sort of headship over the church; and however foolish or unfounded such an idea might be, it did constitute a valid reason why it was desirable he should retire from the office he now held. Besides, Dr. Ely was an Editor, and many failed to draw the distinction between the Clerk of the Assembly, and the Editor of the *Philadelphian*. The church had been severely lashed over the back of Dr. Ely, and Dr. Junkin had himself once been detained for four hours, under a hot sun, upon the chain-bridge at Easton, in a contest with some persons who charged it with a design to *unite Church and State*, and by whom Dr. Ely was quoted as conclusive authority on that subject."

After two days debate, the Assembly decided against the appointment of a new Clerk by a majority of 26, the state of the vote being 124 against 98.

The next business before the Assembly was the Memorial of the "Pittsburgh Convention." This Memorial was met by a counter document, an overture from the Presbytery of Londonderry, acknowledging and lamenting the existence of certain errors and evils, but condemning the proceedings of the Pittsburgh Convention, and the Act and Testimony previously

emitted by that party, as divisive and subversive of the unity and influence of the Presbyterian Church.

To understand this matter of the "Act and Testimony," and of the "Pittsburgh Convention," it is necessary to go back to the proceedings of the Assembly of 1834. Mr. Jennings, on May 30th, had offered a resolution, whereby the Assembly should bear testimony against certain specified and prevailing errors: "That Adam was not the covenant head of his posterity; that Adam's first sin is not imputed to his posterity; that man, in his fallen state, is possessed of entire ability to do whatever God requires him to do; that Christ did not become the legal substitute and surety of sinners; that the atonement is made as much for the non-elect as for the elect." The above proposition was indefinitely postponed, and in its room the following, on the motion of Dr. Tucker, of Troy, was adopted by an overwhelming majority:—"Resolved—That this Assembly cherish an *unabated attachment* to the *system of doctrine* contained in the *standards of their faith*, and would guard with vigilance against *any departure* from it; and they enjoin the careful study of it upon all the members of the Presbyterian Church, and their firm support by all Scriptural and constitutional methods." This resolution was considered by many as an evasion of the original proposition, and the minority declared their resolution of entering their protest. Accordingly, on June 3d, *thirty-nine* members presented their protest. This protest was *rejected* by the Assembly. In consequence of this, the minority, joined by great numbers, have, in imitation of the fathers of the Scottish Secession, when their protests were refused to be minuted by tyrannical General Assemblies, published "AN ACT AND TESTIMONY." Extracts from the "Protest," and the "Act and Testimony," shall be subjoined as Nos. 2 and 3, below.

The "Act and Testimony" concluded with calling a Convention, to be composed of a minister and elder delegated from each Presbytery, or minority of any Presbytery concurring in the sentiments of that document, to meet at Pittsburgh in May, 1835, "to deliberate," as it states, "on the present state of our church, and to *adopt such measures as may be best suited to restore her prostrated standards.*" The Convention met; a number of strong resolutions, regarding alleged errors and evils were adopted, and a memorial prepared for the Assembly.

The memorial of the Convention was referred by the Assembly to a committee to consider and report upon it, as was also



the condemnatory overture from the Presbytery of Londonderry. The *holding* of the Convention, and the *publication* of the Act and Testimony, were eventually condemned as measures unconstitutional, and subversive of unity, peace, and subordination. Extracts shall be subjoined from the Memorial and the judgment of Assembly, Nos. 4 and 5.

While there is not a little in the Christian activity of the American Presbyterian church to delight the heart of the Christian, there is much to excite the anxiety of every friend of the "good old way." The General Assembly seems on the eve of convulsion. "New School" doctrines have been extensively propagated. A "Testimony" has been lifted up by a goodly and intrepid band against these errors. Should this step not arrest the evil, a separation will, in all probability, be the result. Rather than that semi-Pelagian and semi-Arminian doctrines should obtain dominion, let a Secession be declared. We admit that the minority may have coloured the sentiments imputed to their opponents. We know how unfair the creeds frequently are which conflicting parties draw up for each other. The leading men of the "New School" have made a "Protest" against many of the charges brought against them. We quote from Dr. Reed, of London, in his "Visit to the American churches."

"By this protest," says he, "they deny that they maintain the self-determining power of the will; they deny that they maintain that there is no tendency to sin in the nature of man—that sin consists in a mere mistake as to the means of happiness—that the Spirit in regeneration acts merely by the presentation of the truth—and, that God could not exclude sin from a moral universe."

"To the articles," adds Dr. Reed, "of the entire depravity and ruin of mankind by nature, as the result of the sin of Adam—justification by faith through the atonement of Christ—the necessity of regeneration by the special or distinguishing influences of the Holy Spirit—the eternal personal election of a part of our race to holiness and salvation—and the final perseverance of all who are chosen to eternal life, they profess to yield their full assent."

This surely does not amount to Arminianism or Pelagianism; yet Dr. Reed owns that there is something wrong; and significantly adds, "All that I have seen both of the new methods of thought and action, incline me to think that our wisdom will consist in our seeking for the old ways."

The tendency of error is downward. It waxes worse and

worse. It eats like a cancer till it leaves the whole body one mass of ulcer and putrefaction. We rejoice, therefore, that a Testimony has been lifted against the New School doctrines. We hope that the threatening flood shall be driven back to its source. Should the flood sweep on, let a *Secession Church* be formed, as they have already imitated the Secession in emitting an Act and Testimony. Have they not even now a Secession Church in America? Have they not the Associate Church and the Associate Reformed? In the ears of the Americans, we proclaim that solemn word, "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

That portion of the Presbyterian church under the care of the General Assembly comprises 23 Synods, 118 Presbyteries, 2648 congregations; 1914 ordained ministers, with 236 licentiates, making 2150 preachers; 185 candidates for the ministry, and 247,964 communicants.

LUTHER.

On the state of the American Presbyterian church we subjoin the following extracts from authentic documents:—

#### NO. 1.—DR. REED'S ACCOUNT OF THE NEW SCHOOL DOCTRINES.

Important differences, says Dr. Reed, have recently created much discussion in the States, and considerable attention and anxiety at home. If these differences spread into other denominations, they are chiefly found in the Presbyterian and Congregational bodies. These bodies are decidedly Calvinistic in their professions: the one formed on the Westminster Confession, and the other mostly recognizing the Saybrook Platform, which is of a kindred spirit. The complaint is, that a considerable minority have been guilty of a faulty and dangerous aberration from these standards of orthodoxy, and of propounding sentiments in conflict with them. A friendly hand describes the points of difference as follows:—

"Sinners can repent without the grace of God, but never do. The nature of mankind, by which they are children of wrath, consists in their innocent natural appetites, which, in time always suggest motives which occasion sin, and moral death. God has willed the existence of all sin, and yet every sin is contrary to his will. No sinner ever uses the means of regeneration, while a rebel against God. In regeneration the sinner's wickedness is gradually reduced to nothing. The spirit of God never operates directly on the heart of the sinner; but only on the truth, or on the motive, so as to give it an over-powering efficacy."

This is sufficiently metaphysical, certainly. The following summary, though from a warm friend of orthodoxy, is, I have strong reason to believe, drawn by a faithful hand, and with much concern

to make an impartial statement. The doctrines referred to are such as these :—That we have no more to do with the first sin of Adam than with that of any other parent. That he was not constituted the covenant head of his posterity, but was merely their natural progenitor. That there is no such thing as original sin : that infants come into the world as perfectly free from original sin as Adam was when created. That, to speak of innate corrupt inclinations, is an absurdity ; that by human depravity is meant nothing more than the universal fact, that all the posterity of Adam will always begin to sin, when they begin to exercise moral agency. That the doctrine of imputed righteousness is imputed nonsense. That the human will determines itself. That the impenitent sinner is, by nature, in full possession of all the powers necessary to a full compliance with all the commands of God. That he has plenary ability to repent and believe, without the special aid of the Holy Spirit. That if he labours under any kind of inability, either natural or moral, which he could not himself remove, he would be fully excusable for not complying with God's will. That man is active in his own regeneration : in other words, that his regeneration is his own act. That it is impossible for God, by a direct influence on the mind, to control its perceptions and choice, without destroying its moral agency. That we have no evidence that God could have prevented the existence of sin, or that he could now prevent any that exists, without interfering with the moral agency of man, and converting him into a mere machine. That he elected men to life on a foresight of what their character would be ; and that his sovereignty is confined to the revelation of truth, and the exhibition of it to the mind.'

" These statements are, indeed, of a startling character, especially as found in fellowship with the Westminster Confession. I have good reason to know, that they faithfully represent the opinions of many ; but, at the same time, the wiser and more educated of those who have adopted the New Divinity, have never yielded themselves to such unphilosophical and heretical conclusions in their freest speculations. Recently, the most conspicuous and eminent men in this discussion, have made a protest on many of the charges which have been brought against them, which, in itself, is gratifying ; and it will, without doubt, contribute to suppress the extravagances which have created apprehensions. By this protest, they deny that they maintain the self-determination power of the will ; they deny that they maintain there is no tendency to sin in the nature of man ; that sin consists in a mere mistake as to the means of happiness ; that the Spirit in regeneration, acts merely by the presentation of truth ; and that God could not exclude sin from a moral universe. They divide the doctrines of the Reformation, and of Calvinism, into primary and secondary. The primary are : the entire depravity and ruin of mankind by nature, as the result of the sin of Adam ; justification by faith, through the atonement of Christ ; the necessity of regeneration by the special or distinguishing influences of the Holy Spirit : the eternal and personal election of a part of our race to holiness and salvation ; and, the final perseverance of all who are thus chosen to eternal life. And to these articles they profess to yield their full consent.

" If these conflicting statements shall appear to have a neutralizing power, and shall lead us to the conclusion, that the differences are not so great as feared, they are still considerable. The pupil, in his



ardour and his ignorance, will usually leap to conclusions from which the professor would shrink; and whatever may have been the caution of a few pious and intelligent men, these speculations have carried many, who saw none of the difficulties, into the wildest opinions of moral power and human perfectibility, which the wildest Pelagianism ever produced. The evil has certainly been great. The seeds of division and animosity have been widely sown. The people have been led to distrust their teachers; the pulpit has been familiarized to fine but insignificant and perplexing distinctions, instead of important and simple truth; and, as the dispute and practice of religion seldom go together, it has been checked in its advances over the people. The peace and fellowship of brethren in the associations and presbyteries have been interrupted; the principle of *elective affinity* presbyteries, unknown to the constitution of the church, has been made necessary; memorials on memorials have been presented by appellant and defendant; the chief business of the General Assembly, in its last session, was to deal with these differences; and, so far from the determinations of the supreme tribunal being accepted as final, they have given birth to an Act and Testimony, and the calling of a convention previous to its next sittings.

"For my own part," continues Dr. Reed, "all that I have seen of the new methods, both of thought and action, incline me to think that our true wisdom will consist in our 'seeking for the old ways.' The churches will not evince their wisdom by comparing themselves among themselves, or by inquiring for some new thing; but by recurring at once to the old apostolic models. We must remodel ourselves upon these. The divinity we want is such as we find in the Epistle to the Romans, free from the glosses of German Neology; and the revivals we want are precisely such as glorify the Acts of the Apostles. Let us only preach as they preached, and pray as they prayed, and a new era is begun! And, while waiting in humility on such teaching, if there be 'any other thing, God shall reveal even this unto us.'"—*Narrative of a Visit to the American Churches*, Pp. 64—69.

## NO. 2.—THE PROTEST OF THE MINORITY IN THE GENERAL ASSEMBLY.

"The undersigned would respectfully ask leave to record their solemn protest against the decision of the General Assembly, by which the following resolution was rejected, viz.:—'Resolved, That this Assembly, in accordance with a previous resolution which allows this body to condemn error in the abstract; and in accordance with our form of government which gives the General Assembly the privilege of warning and bearing testimony against error in doctrine; does hereby bear solemn testimony against the following errors, whether such errors be held in or out of the Presbyterian Church, viz:—

"That Adam was not the covenant head, or federal representative of his posterity—That we have nothing to do with the first sin of Adam—That it is not imputed to his posterity—That infants have no moral character—That all sin consists in voluntary acts or exercises—That man, in his fallen state, is possessed of entire ability to do whatever God requires him to do, independently of any new power or ability imparted to him by the gracious operations of the Holy Spirit—That regeneration is the act of the sinner—That Christ did not become the legal substitute and surety of sinners—That the

Atonement of Christ was not strictly vicarious—That the Atonement is made as much for the non-elect, as for the elect.’

“We protest against the refusal to consider and act definitely upon the above resolution.

“1. Because the errors alluded to are contrary to the Scriptures and to our Confession of Faith, and are of a very pernicious tendency.

“2. Because the Assembly was informed that such errors, to a great extent, pervade our land, and are constantly circulating through our Church, in books, pamphlets, and periodicals.

“3. Because in the refusal to consider, and amend, if necessary, and adopt the above resolution, this Assembly has, in our opinion, refused to discharge a solemn duty enjoined by the Confession of Faith, and loudly and imperiously called for by the circumstances of the Church.

“This protest being rejected by the Assembly, the minority, and others who in great numbers have joined them, have published an **ACT AND TESTIMONY**, from which we extract the following:—

### NO. 3.—**ACT AND TESTIMONY OF THE OLD SCHOOL.**

“**BRETHREN BELOVED IN THE LORD:—**In the solemn crisis, to which our Church has arrived, we are constrained to appeal to you in relation to the alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of our Church.

“Constituting, as we all do, a portion of yourselves, and deeply concerned, as every portion of the system must be, in all that affects the body itself, we earnestly address ourselves to you, in the full belief, that the dissolution of our Church, or what is worse, its corruption in all that once distinguished its peculiar testimony, can, under God, be prevented only by you.

“From the highest judicatory of our Church, we have for several years in succession sought the redress of our grievances, and have not only sought it in vain, but with an aggravation of the evils of which we have complained. Whither then can we look for relief but first to Him who is made Head over all things to the Church which is his body, and then to you, as constituting a part of that body, and as instruments in his hand to deliver the Church from the oppression which she sorely feels.

“We love the Presbyterian Church, and look back with sacred joy to her instrumentality in promoting every good and every noble cause among men; to her unwavering love of human rights; to her glorious efforts for the advancement of human happiness; to her clear testimonies for the truth of God, and her great and blessed efforts to enlarge and establish the kingdom of Christ our Lord. We delight to dwell on the things which our God has wrought by our beloved Church; and by his grace enabling us, we are resolved that our children shall not have occasion to weep over an unfaithfulness which permitted us to stand idle by, and behold the ruin of this glorious structure.

“‘Brethren,’ says the Apostle, ‘I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment.’ In the presence of that Redeemer by whom Paul adjures us, we avow our fixed adherence to

those standards of doctrine and order in their obvious and intended sense, which we have heretofore subscribed under circumstances the most impressive. In the same spirit we do therefore solemnly acquit ourselves in the sight of God, of all responsibility arising from the existence of those divisions and disorders in our Church, which spring from a disregard of assumed obligations, a departure from doctrines deliberately professed, and a subversion of forms publicly and repeatedly approved. By the same high authority, and under the same weighty sanctions, we do avow our fixed purpose to strive for the restoration of purity, peace, and Scriptural order to our Church; and to endeavour to exclude from her communion those who disturb her peace, corrupt her testimony, and subvert her established forms. And to the end that the doctrinal errors of which we complain may be fully known, and the practical evils under which the body suffers be clearly set forth, and our purposes in regard to both be distinctly understood, we adopt this **ACT and TESTIMONY**,

#### AS REGARDS DOCTRINE.

"1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrine of our standards in a sense different from the general sense of the Church for past years, whilst they still continue in our communion: on the contrary we aver, that they who adopt our standards, are bound by candour and the simplest integrity, to hold them in their obvious, accepted sense.

"2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

"3. We testify against the reprehensible conduct of those in our communion, who hold and preach, and publish Arminian and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith.

"4. We testify against the conduct of those, who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish, in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

"5. We testify against the following as a part of the errors, which are held and taught by many persons in the church.

#### ERRORS.

"1. **OUR RELATION TO ADAM.**—That we have no more to do with the first sin of Adam than with the sins of any other parent.

"2. **NATIVE DEPRAVITY.**—That there is no such sin as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created; that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.

"3. **IMPUTATION.**—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

"4. **ABILITY.**—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God: and



that if he laboured under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

"5. REGENERATION.—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

"6. DIVINE INFLUENCE.—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

"7. ATONEMENT.—That Christ's sufferings were not truly and properly vicarious.

"Which doctrines and statements, are dangerous and heretical, contrary to the Gospel of God, and inconsistent with our Confession of Faith. We are painfully alive also to the conviction that unless a speedy remedy be applied to the abuses which have called forth this Act and Testimony, our Theological Seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent, and our church funds will be perverted from the design for which they were originally contributed.

#### NO. 4.—MEMORIAL OF THE PITTSBURGH CONVENTION.

(Extract.)

"It is not our purpose at present to go into a *discussion* of these doctrines, nor yet to adduce proof of their existence in our church. The evidence of this is as clear as the evidence of your existence in this house to-day. The teeming press and the groaning pulpit proclaim it. It may be proper simply to present an outline of the system. Thus:—

"1. The doctrine of Adam's federal headship, or representative character, is denied.

"2. The doctrine of original sin is denied.

"3. The doctrine of the imputation of Adam's sin to his posterity is denied. The rejection of these necessarily leads to

"4. A denial of the doctrine of Christ's federal headship or representative character.

"5. A denial of the imputation of his righteousness to the believer, as the essential procuring cause of his justification.

"6. A rejection of the true, proper, vicarious nature of the atonement of Christ; and holds up his sufferings—his tears and groans and anguish and death—as a mere exhibition; a shew unmeaning, for a purpose not in accordance with the revealed truth. Thus the daughter of Zion searches in vain, in the luxuriant garden of these errors, for the beloved of her soul, and in the anguish of her disappointment exclaims, 'They have taken away my Lord, and I know not where they have laid him.'

"But these errors do not terminate in simple negation. Another system is substituted in room of the Gospel thus rejected. It is the system of human perfectibility. Thus:—

"1. The doctrine of human ability is held, involving the principle,

and gratuitously assuming it as true, that man's moral obligations are measured and bounded by his present ability to meet all the requirements of God's law.

"2. Accordingly, the necessity of the agency, the omnipotent agency of the Spirit of God in the conversion of the soul, is denied; and conversion is affirmed to be the work of the creature. Man regenerates his own soul. The Spirit's agency is that of mere moral suasion. Regeneration is simply an act of the mind; the first in the series of holy acts. Faith is an act of the mind, and nothing but an act of the mind.

"Now, reverend Fathers and Brethren, we humbly conceive that this is 'another Gospel;' entirely and essentially different from that laid down in the Bible and our Confession of Faith. And we do most solemnly and sorrowfully believe, that, unless the Spirit of the Lord raise up a standard against it, it will be followed in our church, as it has been elsewhere, by the entire system of Pelagianism, and ultimately of Socinianism. If the atonement is not essentially vicarious and penal, why demand a *Divine* Redeemer? If an *exhibition* is all that is required, why not hold up Stephen or Peter, or Paul, or John Huss, or John Rogers? This tendency towards Socinianism we think is plainly manifested in the denial of the eternal filiation of the Son of God.

"Again, if the Spirit's work is merely a moral suasion, why a Divine and Almighty Spirit? Must not the mind which denies the necessity of an omnipotent influence be strongly tempted to disbelieve the existence of an omnipotent agent?

"That we are not mistaken in our opinion of the tendency of these doctrines, we think is proved by the fact, that Unitarians do claim affinity with them, and express their unfeigned satisfaction at the prospect of a rapid increase of liberal principles.

"And now, dear Brethren, we approach the termination of this long memorial. We have, perhaps, been tedious. It is because our heart is full of sorrow; and sorrow finds a momentary relief in pouring forth even unavailing complaints. But ours is not a hopeless sorrow. We believe that Jesus died and rose again, and we know that his Truth, though borne away, insulted, and forlorn, into the dark shades of a vain metaphysical philosophy, will yet break forth, and dispel the gloom by which we are surrounded, and send through our hearts and our churches the light of life and the consolations of love."

#### NO. 5.—ASSEMBLY'S ANSWER TO THE OVERTURE AND MEMORIAL.

(*Extract.*)

"The General Assembly sincerely lament the unhappy divisions and angry contentions which do exist among us, as one of the heaviest calamities which has ever befallen our church, and calculated to cripple our efforts and blast our future prospects of usefulness.

"That errors do exist among us, and to an alarming extent, is not to be dissembled. But in guarding against error, we must look in more than one direction. Error is multifarious and assumes various, and often opposite characters. Extremes are almost sure to run into, and produce each other. Antinomian lethargy and religious fatalism which resolve even our own indolence and inefficiency into

the divine sovereignty, and destroy free agency and human accountability, have a natural tendency to offend a reflecting mind and drive an uninformed, and an awakened conscience, when actuated by a dis-tempered zeal, into the opposite extreme of Arminianism or Pelagianism; whilst a tame and implicit settling down into mere dry and inactive orthodoxy, will give birth to metaphysical innovations and philosophizing speculations. The Assembly are constrained to admit that our church has serious cause to apprehend danger from both of these quarters, and would guard our churches equally against them.

"The Assembly join with this Presbytery in sympathizing with those of our beloved brethren who indulge apprehensions, even when those apprehensions might sometimes be needless or extreme; and give them full credit for their honesty and zeal for the purity of our church. And with them we can deprecate the Act and Testimony, as it is called, with its unauthorized Convention. The Assembly would bear its testimony against this procedure for the following reasons:—

"1. Our Form of Government knows no higher ecclesiastical tribunal upon earth, than the General Assembly. To this high court of appeals all the inferior judicatories of our church are bound by our standards (and to which all our members have so solemnly pledged themselves to adhere) to bow in submission; and all its decisions are binding and final, while they remain unrepealed, upon our whole church. But in the printed copy of the Act and Testimony alluded to, another and higher court of appeals is erected. viz.:—To the public at large, and that portion of the Presbyterian Church, who might be induced to come into this measure, and an appeal is taken to this tribunal, by the signers of the Act and Testimony, for redress of what they consider the oppressive decisions of the General Assembly.

"In page 5, paragraph 1st of pamphlet, the following expressions are to be found:

"Brethren, beloved of the Lord, in the solemn crisis to which our Church has arrived, we are constrained to appeal to you, in relation to the alarming errors, which had hitherto been connived at, and now at length, have been countenanced and sustained by the acts of the supreme judicatory of the church."

"Here they not only charge the highest court of our church on earth, with conniving at and sustaining dangerous errors, but they formally appeal from this court, to another tribunal not acknowledged by our Form of Government and Book of Discipline. Again, in the same page, and third paragraph, is found the following language, viz.:

"From the highest judicatory of our church, we have for several years in succession sought the redress of our grievances, and have not only sought in vain, but with an aggravation of evils of which we complain. Whither, then, can we look for relief, but first to him who is made head over all things to the church"—and then to you as constituting a part of that body."

"Surely this must be inconsistent with our Confession of Faith, and the spirit of all Presbyterian Church Government.

"2. These things are anti-Presbyterian and unconstitutional, because they set up a new Test, as a rallying point; differing from that of either the Bible or the Confession of Faith, viz. 'the Act and Testimony.' In page 12th they say:—



“ ‘ We recommend to all ministers, elders and church sessions, Presbyteries and Synods who approve [not the Bible nor the Confession of Faith, but] of this Act and Testimony, to give their public adherence thereto, and to communicate their names,’ &c.

“ We know not how this can be viewed in any other light than as a divisive measure.

“ 3. The said pamphlet, and the action of its friends thereon are not only anti-presbyterial and divisive, but subversive of all good government and order, throughout the whole church. For the authors of the pamphlet have not only formed themselves into a self-constituted board of censors, and arrayed themselves as a minority against the General Assembly, but they have systematized a plan for arraying minorities in all our judicatories and churches against their brethren who form a majority. On the last mentioned page they say:—

“ ‘ We do earnestly recommend that on the 2d Thursday of May, a Convention be held in Pittsburgh, to be composed of two delegates from each Presbytery, or from the minority of any Presbytery who may concur in the sentiments of this Act and Testimony.’

“ 4. They are not only anti-presbyterial, divisive, and subversive of all good government, but are calculated to destroy the purity and impartiality of the judicatories of our church in general, and of the General Assembly in particular. For they array professedly all minorities against majorities throughout all our judicatories, and then send such of their friends as shall be entitled to a seat in the General Assembly, with their pledge and signature, into our supreme judicatory—not, it would seem, to deliberate impartially upon subjects brought before that body, but to carry the measures of a party, to which they have previously pledged themselves. So then, after, in their own Act and Testimony, they had charged the General Assembly with countenancing and sustaining dangerous errors and heresies, and appealing to the public from the decisions of the Assembly, they then send their commissioners, previously pledged, to sit as judges in that court, whose decisions they have arraigned and set at naught, and to act with those brethren whom they have publicly denounced as the enemies of truth and the abettors of heresy.

“ Lastly, the course pursued by these our brethren is calculated to produce factions in our church, and to destroy that love and confidence which Christian brethren should have toward each other; and instead of preparing the sacramental host to come up unitedly to the work of evangelizing the world of ungodly men, it is preparing them to bite and devour one another. What can present a more revolting aspect to a sin-loving world, and what can exhibit a church of Christ, which should be the light of the world and the salt of the earth, in a more unfavourable point of view?”

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## WHAT IS SPIRITUAL LIFE?

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LIFE and death are not substances, nor faculties, nor powers, but states of existence; or rather, death is simply the cessation of life. When a person no longer lives, he is called dead. The prominent idea of death, is not that of *separation*. The

Bible being made for plain people, its obvious meaning is usually its true one. Its figures are natural, and easy to be understood. When it uses the terms life and death, as figures to denote moral character, we are to look for some plain resemblance. This we suppose to regard particularly the chief end of existence. Man *lives*, in the spiritual sense, when he lives to good purpose, and fulfils the end for which he was made. "Man's chief end is to glorify God, and to enjoy him for ever." When he fails to do this he is called dead; because, to all the good purposes for which he was made, he is as dead. Another figurative sense of death, is punishment. Every one acquainted with law knows this. When a culprit is placed out of the protection of law, and his life forfeited, he is *dead in law*. So is he who is "dead in trespasses and sins." He is under condemnation.—*Joshua Leavitt, New-York Evangelist.*

## OFFENCES AMONG CHRISTIANS.

THERE is one command of our Lord's which I fear is too generally slighted by members of churches. I refer to the conduct to be observed by an offended brother to the offending party. Christ knew that offences would arise amongst his people, and he has therefore laid down a rule applicable to such circumstancees, which, if attended to, would generally prevent those unhappy results which often flow from a feud between two brethren—"Moreover if thy brother shall trespass," &c. Matt. xviii. 16, 17. The duty of the offender is here so clearly exhibited that nothing but a criminal indifference to the will of Christ, in the instance in question, could lead to a neglect of it.

But of this neglect many members of churches are guilty. Instead of calling upon the offender, they either sullenly pore over the supposed affront, or communicate with others upon the subject. Every day adds to their irritation, and others who were not originally concerned in the affair take an angry and active part in it; a party is formed, and a scene of disorder ensues, distressing to him who is over them in the Lord, injurious to his usefulness and highly dishonourable to the cause. All these evils might have been avoided, had the simple but efficient rule of Jesus been closely followed.

It would be well if pastors would often dwell on this topic. An obedience to the law before us is of vast importance to the peace and welfare of Christian churches.

Should any member refuse, on representation of the pastor, to comply with what is so evidently his duty, in my humble opinion the matter should be brought before the church; and should he refuse to listen to the church, he should be cut off from it as a stubborn despiser of a palpable command of the Lord Jesus.

### MISSION TO THE MARQUESAS.

THE Marquesas are two clusters of islands, of five each, in the South Pacific Ocean. They were discovered in 1595, by Mendano, a Spanish navigator. Various attempts have been made, both by the London and the American Missionary Societies, to evangelize these islands; but, owing to the peculiarly ferocious character of the natives, these attempts have hitherto been abandoned. At length the London Missionary Society has established a mission there, which promises to be successful. Mr. Darling and son, Mr. and Mrs. Rogerson, Mr. Stallworthy and four Christian converts from Tahiti, settled, in October last, in one of the Marquesas called Tahirata; and contrary to all former experience, they have met a friendly reception.

The character of the Marquesans is exceedingly depraved. They have been hitherto noted for their fickleness, for theft, for ferocity, their eagerness for fire-arms, their love of war, the sanguinary character of their hostilities, for sensuality, for *cannibalism*, and an inveterate attachment to their idolatrous superstition, which gives a sanction to every vice, and an incitement to every kind of cruelty.

Should the Missionaries be permitted by the natives to labour among them in peace, what a proof would this exhibit of the controlling agency of Him who is head over all things to his church. Should the brethren be instrumental in turning these cannibals and idolaters from the power of Satan to God, what praise should this call forth to Him who has all power in heaven and in earth to give eternal life to as many as are given him.

The king promised the missionaries his protection, and gave them half his own house, until they got one erected for themselves. They are preaching to the people, and going forward with a translation of the New Testament into Marquesan. Independently of Christianity, it appears from a letter of the missionaries, dated March, 1835, that idols are, through a mysterious agency of Providence on men's minds, sinking into disrepute in the minds of the natives. "We have seen," say they, "four large and rude idols on the East side of the island. The natives treated them with indifference, and even with ridicule. The priests appear to be few in number, and these are old men who seem almost to have outlived their office. In seasons of distress, however, the Marquesan invites the incantations of the priest, and seeks help from his gods."

This instance of contempt for idols springing up in the minds of idolaters themselves, is a fact truly wonderful. There was a similar instance in the case of the Sandwich Islands, previously to the introduction of the Gospel, as may be seen from Stewart's account of his mission there. Such a phenomenon deserves our study. These are, we believe, the only two instances of the decay of idolatry without



the Gospel, on record. Idolatry does not wear out of itself. Idolatry left to itself becomes more inveterate. Idolaters become more brutal in their superstitions, they multiply their idols and become more mad upon their idolatries. "Hath a nation," says the Scripture, "changed its gods, which are yet no Gods?" Such a case has never occurred since idolatry began. The decay of idolatry, in any case, apart from Christianity, must be traced to an impulse of Providence on the minds of men. When we look at idolatry abroad, and at a corrupt or dormant Christianity at home, we are ready to feel the sickness of the heart; but there is the sound and stir of a spirit moving abroad over the dark chaotic mass. May we not hope that the Spirit of God is there, and that a new creation shall soon spring forth fair and beautiful, to our delighted gaze? No doubt, the spirit of evil is abroad, and busy too. The devil is coming down in great wrath; but it is because his time is short. "Arise, O Lord, judge the earth, for thou shalt inherit all nations!"

LUTHER.

## LONDON MISSIONARY SOCIETY.

THE following is the number of Stations, and Missionaries, and Native Teachers, in different parts of the world, belonging to the London Missionary Society:—

	Stations.	Missionaries.	Native Teachers.
South Seas,.....	38	15	72
Beyond the Ganges,...	5	5	4
East Indies,.....	163	32	114
Russia,.....	3	5	2
Mediterranean, .....	2	2	0
South Africa,.....	26	24	22
African Islands,.....	5	4	3
West Indies,... ..	14	15	3
	<hr/> 256	<hr/> 102	<hr/> 220

Besides the above, there are upwards of 480 schoolmasters and assistants, which make more than 800 persons, exclusive of families, more or less dependent on the Society. The Directors have sent forth 17 missionaries during the past year, chiefly to the East and West Indies. The number of churches formed by the Mission is 84; communicants, 5,208; schools, 478; scholars, 26,960. The income of the Society for the present year has been £57,895 9s. 10d.

**CALLS.**—The Rev. William M'Hinch has accepted a call to the new Presbyterian Secession Congregation of Dungiven. The Rev. John Henry has been called to the new Presbyterian Secession Congregation of Leitrim, County Down.

## ORDINATIONS.

THE Rev. R. Fleming was ordained minister of the Presbyterian Secession Congregation of Bellaghy, on 30th September, by the Presbytery of Ahoghill. The Rev. Mr. Munniss, Roseyards, com-

menced the services, and preached an appropriate and richly evangelical sermon from Mark xvi. 15, 16. The Rev. John Simpson delivered a luminous exposition of Presbyterian Church Government. The Rev. James Knox gave a pointed and powerful charge to minister and people; and the Rev. James M'Cammon, in conclusion, preached, with his usual eloquence, an excellent sermon from these words, "The Highest himself shall establish her."

On Wednesday, the 23d September, Mr. John Nevin was ordained, in the Rev. W. J. Stavely's meeting-house, Ballymoney, to the pastoral charge of a rising congregation in Liverpool, connected with the Reformed Presbyterian Church. The Rev. S. Cameron preached a very appropriate discourse, from the text, Rom. i. 15. The Rev. John Alexander, of Belfast, gave a lengthened and luminous explanation of Presbyterian government and ordination; and the Rev. W. J. Stavely asked the questions in the formula, offered up the ordination prayer, and gave an eloquent and affecting address to the young minister.

## FAREWELL TO A MISSIONARY.

BY JAMES MONTGOMERY.

HOME, kindred, friends, and country—these

Are things from which we never part;

From clime to clime, o'er land and seas,

We bear them with us in our heart:

And yet 'tis hard to feel resigned,

When these must all be left behind.

But when the pilgrim's staff we take,

And follow Christ from shore to shore,

Gladly for him, we all forsake,

Press on, and only look before:

Though humbled nature mourns her loss,

The spirit glories in the cross.

It is no sin, like man, to weep,

For Jesus wept o'er Lazarus dead;

Or yearn for home beyond the deep—

He had not where to lay his head.

The patriot's pang will he condemn,

Who grieved o'er lost Jerusalem?

Take up your cross, and say "Farewell,"

Go forth without the camp, to Him

Who left heaven's throne with men to dwell,

Who died, his murderers to redeem.

O tell his name in every ear!

Doubt not—the dead themselves shall hear.

Hear, and come forth to life anew;

Then, while the Gentile courts they fill,

Shall not your Saviour's words stand true?

Home, kindred, friends, and country, still,

In earth's remotest realms you'll find,

You lose not those you left behind.